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Sound And Sane.

As a rule, "investigations" and movements of that ilk set on foot by private organizations—and often by public officers, too—are productive of nothing beyond a lot of risqué rubbish; illogical and impracticable recommendations, in short resolve themselves into the old saying, "Much cry, little wool."

The recent investigations into the social conditions of Rochester conducted by the Y. M. C. A. cannot be so characterized. If one may judge by the published summaries of the committee's report, the plan was approached and worked out in a broad-minded, sane sort of a way. Our foreign-born citizens are not charged with all the sins upon our body politic. Indeed, the committee truly says the Italians often can shame Americans in the purity and simple loveliness of their home lives.

The committee reports what has been well known to men of the world and students of social conditions that while Rochester is singularly free from open exhibitions of the "social evil," there is a surprisingly loose moral condition under the surface, and that not always in what is sometimes called the "Submerged Tenth." Unlike Dr. Parkhurst, the committee does not publish a directory of the "under world of Rochester." It stops with the statement that these conditions exist and intimates what many intimate with criminal affairs regard as the first and best possible preventive of this concealed and insidiously dangerous form of social evil—the indictment and prosecution of those who rent property for immoral purposes.

The committee deprecates the increase in the tenement and flat method of housing human beings. This is one of the curses of city life, and how to prevent it is one of the problems to which sociological students and public officials are seeking a solution.

The committee treats upon other subjects, discussion of which must be postponed because of lack of space.

More Malicious Rumors.

Malicious penny-a-liners are getting busy again, quoting "high ecclesiastical authority" for their assertions. Anonymous interviews usually bear inherent trace of their innate falseness, and the latest is no exception to the rule.

From Baltimore comes the mare's nest this time. It is in the shape of a report that Cardinal Satolli's "real mission" to the United States is to re-establish a nunciature in Washington. Unless the sentiment has changed greatly, the United States government will not accredit an ambassador to the Vatican in Rome or receive a papal nuncio in Washington. Perhaps, therefore, Roosevelt will be the first President to make the innovation: but we suspect even he is too much of a politician to take such a step on the eve of a presidential election.

It has been stated officially in Rome that the Cardinal has no "mission" to the United States, but that does not deter the scribblers from their vile insinuations.

Not content with this, the Baltimore penny-a-liner must needs hint very mysteriously that while several American archbishops are not on speaking terms with each other, they are allied in their dislike of Cardinal Satolli.

Out upon such lying knaves.

Quite Right.

An exchange puts the case so clearly and concisely that we reproduce the following in full:

"There will be a mild but general curiosity as to the identity of the Americans whose behavior while in the Vatican recently has moved the palace authorities to warn the introducers of visitors there that they must guarantee that such persons will conform to the etiquette of the place by kneeling before the Pope and kissing his hand. The Americans who refused to give these evidences of respect for the Pontiff probably imagined that they were manifesting the noble pride which, not without reason, is supposed to be an American characteristic, but of course they were simply acting like bores—of whom every country has more than enough.

"Opinions may honestly differ as to whether it is compatible with manly dignity to kneel before a fellow-mortal, but those who deny it, or who even have doubts on the subject, can very easily avoid what they consider a humiliation, at least as far as the Pope is concerned, by keeping out of his presence. If they do enter his home of their own volition, it is the commonest of decent manners to comply with the long established and universally known customs of that home. "The Pope is not on view as a curiosity, but he receives visitors as the head of a great Church, and the fact that he does not exclude those who are not members of that Church is the strongest of arguments why those non members, when they do enter his presence, should not affront him by what is, in the circumstances, an impudent assault upon the validity of his claims to a special reverence.—Had those stiff-legged Americans been dragged into the Vatican against their will, we could have applauded their obstinate maintenance of the erect attitude as long as they could, but, as their admission there was a favor for which they must have asked with a good deal of humble assiduity, right-minded people in America and elsewhere can only be ashamed of them."

For Shame.

Just because he issued the following order, commending the work of the Sisters, who have been exiled and their property confiscated, General Jeannerod has been virtually dismissed from his command in the French army: "By ministerial decree of December 29, 1903, the nurses and attendants in the military hospital of Lille must be lay persons. The sisters of the Order of the Filles de la Sagesse will, therefore, cease to perform duties which they have discharged in this hospital for the last thirty years. Veritable sisters of the soldiers, they have lavished upon our sick the most devoted and intelligent care. Too much cannot be said of the way in which out of their kindness they have soothed and consoled our sick. In the name of the doctors, whose able assistants they have been, the Commander of the First Corps thanks the Mother Superior and the Sisters of the Military Hospital of Lille and he assures them that a sense of profound gratitude will ever be entertained for them in the Military Department of the First Corps. In bidding them farewell he congratulates himself on being able to call attention to the testimonials of high appreciation bestowed upon them in the persons of two of their number who have been decorated with medals for their great devotion and long and distinguished services."

Upon Whose Authority?

Pray who gave City Engineer Fisher authority to settle what is the proper width of pavements and sidewalks?

One of the city papers quotes the city engineer assaying that pavements are now too wide and that they should not exceed twenty feet in any street because a greater width decreases the lawn spaces too much.

From aesthetic and other standpoints, the city engineer may be right; but should not the point be raised before left to the residents of the streets affected, and not to the city engineer or any other city official.

We had held the opinion that we elected officials to carry out our wishes—not to tell us how we ought to act, eat and dress.

A Good Sign.

It is with considerable gratification that we notice the New York papers all score the young millionaire who is resorting to all sorts of subterfuges to evade the services of a subpoena to tell what he knows about a convicted felon, whom the district attorney of New York wishes to prosecute for a serious offense.

Were it a poor fellow who is seeking justice against a man who had stolen his money or murderously assaulted him, he would be thrown into the House of Detention to insure his appearance as a witness.

This swaggering young blood feels that his dignity would suffer were he to be called upon the witness stand.

And yet he and his kind demand more protection from the law they thus sneer at than any other class in our society.

Five Minute Sermon

The Parable of the Lost Sheep.

The sheep is a very simple and dull animal, which, while grazing in a field, does not notice that it has left the fold. It is lost, and when lost does not know the way back to the fold. It seems, therefore, that when Christ compared the sinner to a sheep He intended to say that the sinner goes astray from the true path and from God through pure and natural ignorance; because, being dazzled and delighted by the things of the world, he follows them; he separates himself from the just without knowing it, and lost in the desert of this world, he does not know his misfortune and has not, humanly speaking, the means of returning again, if God in His infinite mercy does not go in search of him and rescue him.

As the shepherd immediately searches for the sheep when he knows it is lost, so God immediately recalled Adam to the right path when he had lost it by sin, by announcing to him the fruit of the woman—that is, the Saviour, Who was to crush the head of the serpent. The shepherd leaves the ninety-nine in order to seek the lost sheep; and the Divine Word, in order to save Adam and his race, left the company of the angels and the splendor of His glory, and came to dwell on earth under the likeness of a servant. The shepherd, having found the sheep, treats it kindly; and the God man, when He was among sinners, treated them with ineffable tenderness and out of kindness for them worked many miracles. The shepherd carried the sheep on His shoulders, and the God-man carried us on His shoulders, and alone sustained the weight of our sins. And as the shepherd called his friends to rejoice with him because he had found the lost sheep, so the Incarnate Word called all the angels to rejoice with Him when from Mount Olivet He returned triumphantly to His Father, taking with Him those of the human race whom He had rescued from hell.

Besides understanding the sense and the spirit of the parable and the object the Divine Master had in view in telling it, we are to learn to be charitable toward sinners, to be zealous for their conversion, if such be our need, and always to thank Our Lord Jesus Christ, who in His infinite mercy came in search of us when we were in the state of perdition.

Weekly Church Calendar.

Sunday June 12—Gospel, St. Luke, xv. 1-10. St. John of San Fagundes, confessor.
Monday 13—St. Anthony of Padua, confessor.
Tuesday 14—St. Basil the Great, bishop, confessor and doctor.
Wednesday 15—St. Vitus & Modestus, martyrs.
Thursday 16—St. John Francis Regis, confessor.
Friday 17—St. Nicander & Martian, martyrs.
Saturday 18—St. Mark and Comp., martyrs.

In Memorium.

The following resolutions have been adopted by Branch No. 7, Catholic Mutual Benefit Association:

Whereas, it has pleased Almighty God in His infinite wisdom to remove from our midst our beloved friend and fellow member, Patrick F. Buckley, therefore, in view of the loss we have sustained, and the still heavier loss occasioned to his respected family, be it

Resolved, That the members of this society hereby desire to express their sense of bereavement and grief at the loss of one of their most attentive members.

Resolved, That we sincerely sympathize with the family and near friends of our late beloved associate, and that we respect fully commend them for consolation to that Divine Power which disposes all things well, feeling sure that to them as to us, there is comfort in the knowledge that the deceased was not only honorable and manly in all respects but was also a devoted and consistent Christian.

Resolved, That in token of our sorrow at the death of our friend, that these resolutions be spread upon the minutes, and that our charter be draped in mourning for thirty days; and that a copy of these resolutions be sent to the family of the deceased, and published in the Catholic press.
Signed, Chas. J. Chism, George P. McCarthy, Thomas F. Loughney.

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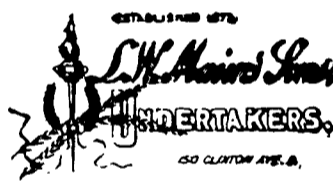
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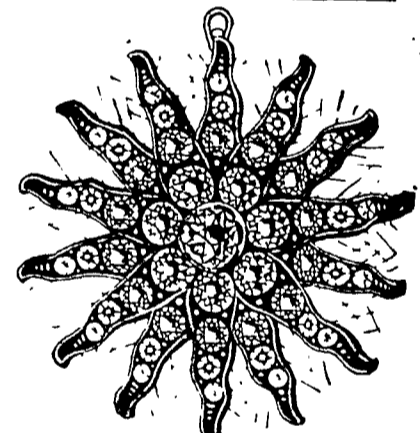
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